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The Orthodox Herald

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Celebrating our 45th year

Volume 46, No. 7 ISSUE 546 **NOVEMBER 1997** **35¢ Per Copy**

THE NATIVITY FAST

Pascha/Easter is the Holy Day of Holy Days and is not counted in with the twelve great Holy Days. Of these twelve, Christmas or the Nativity of Christ is observed with particular solemnity. For the worthy celebration of it, Christians prepare by a fast of forty days, which is called the Fast of Nativity (Advent) which starts on November 15/28 and ends on December 24/January 6 inclusively. This fast is also known as "Philip's Fast" "Philipovka" because it begins the day after that dedicated to the memory of the Apostle Philip (14/27 November).

The Church prepares us for the Nativity from the day of the Mother of God's Presentation into the Temple (Nov. 21/Dec. 4). At the services for this day, hymns are sung in honor of the Nativity. At Matins canticles from the Christmas Canon are sung: "Christ is born – glorify Him! Christ has descended from heaven – receive Him! Christ is on earth – be uplifted! Let all earth sing to the Lord, and all you people, sing in gladness, for He is glorified."

The Orthodox Church encourages its spiritual children to do penance during this forty day period, to grow in Christ by deeds of charity, self-improvement via prayer, fasting and reading of the Sacred Scriptures and other religious material and by receiving the Mysteries of the Sacrament of Spiritual Healing (Confession) and the Eucharist (Holy Communion).

As St. Simeon of Thessalonika wrote: "Do penance for 40 days and see and receive the life-giving Word of God, not inscribed in stone tablets, but incarnate and born of the Virgin Mary and receive His Divine Body." We see that he makes reference to the fast of Moses, which was 40 days in length, which he observed prior to receiving the Law from God on Mt. Sinai.

The stores have been preparing us for Christmas shopping as early as September 26 this year. The Church starts on Nov. 15/28. Will we be ready?

Some people love life so much,
they give truth for it.
Others love truth so much,
they give life for it.

THE IKONOSTAS

WHAT IS THE IKONOSTAS? It is a partition dividing the sanctuary (altar) from the main body of the church building.

The Council of Laodikea (Law 44) especially forbids women from entering the sanctuary (going behind the ikonostas). Law 19 stipulates that only properly ordained men may partake of Holy Communion in the sanctuary. St. Ambrose is recorded in history to have refused Emperor Theodocios the Great from partaking of the Holy Eucharist in the sanctuary (altar).

St. Simeon of Thessalonica wrote concerning the ikonostas: "In a church everything is not permissible for everyone. The church is composed of two parts – the revealed and the sacramental."

The curtain behind the Holy Doors on the Ikonostas present a problem for many people. They resent it being closed at certain times of the services. There are many symbolic reasons why the curtain (Katipatizma) is opened and closed during parts of the Divine Liturgy. One reason – sacramental beliefs are closed to the laypeople, until after prayer when the blessing and mercy of God is revealed to them; for – the unknown can be revealed only through faith; or – the Sacrament which is being performed should be seen through "spiritual eyes."

In the early days of the church, the Faraket was used to hide a portion of the services from the skepticism of pagans and catechumens who were not yet ready to accept baptism.

The full development of the ikonostas and it symbolism as we know it today is difficult to trace exactly to any one source. From the word itself we can imagine that its use came fully developed after the Edict of Milan (313) when Christians were permitted to worship openly without constant persecution.

Fr. M. Buben, S.T.G.

MISSING OUT ON GOD

Archpriest Ihor George Kutash, Ph.D.

It seems that in our days there are few – particularly among the young – who are interested in God. There is an indifference to the Church, perhaps even a fear about what might happen if one got **too** involved. In fact we may even find at the bottom of the matter a resentment against One Who **ought** to be able to change things for the better, but Who does not seem to want to.

Some people have a picture of God as Someone Who is so far removed from everything that He cannot be touched by human suffering. But, at the same time they are tormented by this inconsistency: God, Who is so far removed from us and our sadness and tragedy, still insists on us following His commandments, threatening us with punishment and eternal damnation if we do not. Where is there mercy in this? Is it possible that He gets some sort of pleasure out of punishing us, even as we cry out for help? What a horrible thought! Yet it is very real for some people!

Saying and asking things like that seems very close to blasphemy. But it is **good** to express what we feel and what we fear so that we can examine it and see if there is anything to it. And, dear brothers and sisters, when we do, and when we consider the wonderful revelation in the Gospel (Luke 7:11-16) we get a picture which can help dispel our fear of God, and replace the anger and resentment we sometimes feel against Him – of which we may not even be conscious.

The event described in the Gospel is so marvelous! Jesus returns to life the only son of a widow – her hope, her joy, her only support. He had died and Jesus, the Messiah, raised and restored him to his mother, changing the funeral into a celebration of life and love. **This,** Jesus proclaims by action, **this** is what God is all about! This is what God's will is! This is what God does.

(Continued on Page 39, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $7.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

CHRONOLOGY

NOVEMBER

<u>ICONS: THE FASCINATION AND REALITY</u> is a 302 page 10"x13" linen bound book in English with more than 500 color illustrations integrated into the text. An excellent and unequaled collection of and about <u>ICONS</u>. Order from Riverside Books, Inc., 250 W. 57th St., NY 10107 or call 212/765-2680. Cost: $105 – no other charges.

THE ECUMENICAL PATRIARCHATE did not participate in the Vatican's celebration of the feast of SS. Peter and Paul and the Patriarch cancelled his participation in the second European Ecumenical Assembly in Graz, Austria in late May because the Vatican organized a meeting between Pope John Paul II and Patriarch Alexy of Russia prior to the Graz meeting. The Ecumenical Patriarch said the meeting was a departure in protocol. However, Alexy did not meet with the Pope, since he felt that the situation in Russia with the Roman Catholic Church is proceeding in bad faith.

AN INTERESTING ARTICLE in <u>Sacred Art Journal</u>, Pentecost 1997 issue, Volume 18, Number 2 on "Architecture and the Orthodox Church." For more info contact: Orthodox People Together, Box 1128, Torrance, CA 90505-6359 or call 1-800-747-9245. A catalog of Orthodox publications and articles is available.

A DIRECTIVE ON RELIGION IN THE FEDERAL WORKPLACE has been issued by the Clinton administration. The 13-page directive says federal employees may proselytize, keep a Bible or other religious works on their desks for reading during breaks and have equal access to unused space for Bible studies with willing participants at lunchtime. Employees may also display religious symbols in their personal work areas.

THE PHRASE "and the Son" was added to the Creed in the Roman Church at various places from the 6th to the 11th centuries. This was not acceptable to the Orthodox Church, it seemed to be a unilateral addition without the authority of an Ecumenical Council and it seemed to compromise the unique position of the Father as the source of the Trinity. This caused much difficulty. "Proceed" in Greek can only mean to come from one source. Some churches under Rome are now eliminating the phrase.

WOMEN IN HEALING MINISTRIES, a fellowship of love and support has held annual retreats for the last five years at Holy Transfiguration Monastery in Elwood City, Pa. Plans are being made for the 1998 retreat. If you wish to be put on the information list, call Lila Moses at 508-543-6403 or Joan Kakascik at 201-796-8217. It is hoped that regional meetings will be possible. Call Daria Virvan at 301-262-5984 for info.

CHURCH SCHOOL (Sunday School) TEACHERS can call 1-800-464-2744 for help in setting up a curriculum or with other problems.

THIS YEAR WAS DEDICATED TO ST. INNOCENT. His 48 pp. booklet, <u>Indication of the Way Into the Kingdom of Heaven</u>, an exposition of the Christian life which he wrote for converts, can be obtained for $3.50. Order from Holy Trinity Monastery Bookstore, PO Box 36, Jordanville, NY 13361-0036.

CANCER OF THE THYROID is widespread in children in Ukraine and Belarus, which were affected by the Chernobyl accident. It is predicted that in the next 10 years between 4 and 6,000 will be affected. The tumors are fast growing and produce early metastases. Doctors in both countries are desperate for technical assistance from the international community.

FROM BULLETIN OF GRAND RAPIDS, MI. "Visitors are warmly welcome to join us for prayer and worship in the Orthodox Church. The Orthodox Church does not have 'open communion,' which means that only Orthodox Christians, who have prepared themselves through Confession, Prayer and Fasting, are invited to receive the Sacrament of Holy Communion. We are glad that you have joined us for worship and to share in the fellowship and faith of Jesus Christ. If you are without a Christian home, we hope that you will make the one we have found at St. John Chrysostom as your own."

A CLERGY WIFE RETREAT will be held the weekend of the Feast of the Cross 1998. It is open to clergy wives of all jurisdictions. Topic of the retreat will be "Children of Clergy Families. It takes an Orthodox Village." For info call 803-559-1404 or write Clergy Wives Connection, 2001 N. Andrews Ave., Ft. Lauderdale, FL 33311.

Metropolitan Philip of the Antiochian Archdiocese met with Patriarch Alexi in Moscow to discuss the canonization plans for Bishop Raphael Hawaweeny. He was an Arab by birth, a member of the Russian Orthodox Church and served Arabic speaking people in America when the Moscow Patriarchate was the sole Orthodox presence here. Also under discussion was the end of SCOBA.

AN ORTHODOX INTERNET WEB SITE "Voithia" has announced the possible creation of a fund to aid, replace or supplement in pay the support of destitute clergy, wives and children of clergy who have been removed capriciously from their parish and either not reassigned or assigned to an unsuitable parish. Currently, "Voithia" is sending mass mailings to Greek Orthodox laity.

CREMATION IS NOW AN OPTION for Roman Catholics. Abuses are noted so a reminder is given that the ashes must be placed in holy ground or in another sacred place and accorded the same respect as a body.

KESTON NEWS SERVICE is trying to collect money, drugs, and hospital supplies to aid Russian children. Many are dying because of an acute shortage of medicines, syringes, etc. Contact: Russian Medical Fund, Box 333, Post International, 666 Fifth Ave., New York, NY 10103

•Missing Out On God

But, we may demand, why did He only do it that **one** time? The answer is that Jesus did it to **show** us the infinite compassion of God, so that we would be able to find hope and faith. When we think about it, we may realize that God cannot intervene in this same way in each tragic event in the life of His human children. If He did this would not be an orderly universe, where causes produce effects. It would be an unstable universe. We would not be able to predict or foresee anything, because God would always be intervening and changing things so dramatically that we could not be sure how anything would go. As it is, hard as it seems, we can at least have a sense of things proceeding in an orderly, predictable way. There are causes and there are effects.

On the other hand, this revealing act on the part of Christ shows us what God's **intentions** are towards us – how He regards our suffering. We find, to our joy, that He is not blind to it. It **matters** to Him! By His actions, Jesus invites us to believe that ultimately **everything** will be put right. After all, He is working with **eternity,** and not only this earthly timeframe. And **so are we!** We live in both time and space **and** in eternity, even though we are not usually aware of it.

This Gospel presents us with a God of space and time and of eternity Who is infinitely worth knowing. If we ignore Him, we are **missing out** on something very important – something **crucial** to our life and happiness. Let's put an end to that, Let's turn towards God with hope and eagerness!

One mother, eager to help her youngster become aware of our Lord's presence, placed ikons of Jesus where her daughter would see them; at the breakfast table, in her schoolbook, on the desk, and in her bedroom. Under each ikon, she placed a card on which she had written: "Thou God seest me."

Gradually her little girl understood that God was indeed with her as she began the day, as she rode the bus to school, studied her lessons, and even at night when all was dark.

This realization of the continuous presence of her loving, superintending Father gave the child encouragement to begin the day with confidence. She discovered freedom from fear when alone on the darkest night. The child had found a lifeline, a spiritual mooring that brought continuing security into her life.

ORTHODOX CASSETTE PROJECT

Cassettes containing the Sunday Gospel reading, meditations, and selected music from the best choirs sung in Slavonic are available for $5 each. The complete set for one liturgical year can be ordered for $130.

For November we offer:

No. 20: Various male choirs sing familiar liturgical music. Side 2 records choirs under the direction of Afonsky and include the famous "Lord Have Mercy" by Lvovsky, where it is repeated 100 times and other selections from the Divine Liturgy.

No. 21: Evetz Choir sing Lord's Prayer, Archangelsky's Beatitudes, Kastalsky's Cherubim. Solo by Gedda and a special prayer for shut-ins.

Side 2. Selections from Divine Liturgy compositions by Lvovsky, Ippolitoff-Ivanov and others. Lord Have Mercy solo.

From a letter received this month: "Not being able to attend church regularly, I look forward to attending through the tapes."

PRESENTATION OF THE MOTHER OF GOD

How many people make promises to God when they want a child or want to be cured of an illness. They pray: "God, if you will … I promise I will." But once the child is born or health is restored, the promise is forgotten. It was not so with Joachim and Anna, the parents of the blessed Mary. When she was born, they promised God that they would dedicate her to the service of God and when she was three they did this even though it was difficult for them to "give up" this much wanted and loved child.

Joachim and Anna invited all their relatives and friends for this great event, who accompanied the little family on their journey to the Holy City, chanting psalms and hymns. They carried lighted tapers. When they approached the door of the Temple, Zacharias, the high priest and the other priests came to greet them chanting prayers. It is said that Zacharias took the child into the Holy of Holies, the most sacred place in the Temple where only the High Priest was allowed to enter and that only one day of the year. Those present were amazed by this.

The Mother of God remained in the temple for the next 9 years. Her time was spent preparing her for her future work in prayer, reading of Holy Scripture.

This day is found on the calendar on Nov. 21/Dec. 4 and is a day of fasting.

Have you ever thought what it would be like to be presented to God? From time to time and especially at this time of the Presentation Holy Day, it is good to use our imagination to visualize what this might be like. We can learn a lot about our relationship with God and about how we are living our life.

There is a famous author who describes going out to his cemetery plot on every birthday to sit for awhile in a lawn chair and think about his presentation to God. He quickly sees what is vital and worthwhile in life and what is not.

We do not have to sit on a lawn chair on our cemetery plot to think about our "last days." Reflecting upon this reality, however, can be a good thing. Rather than something morbid, it can help us anticipate union with the all-loving God. Visualizing our moment of being presented to the One Who created us with love and Who receives us with love can free us from some of the clutter of sin and the clutching of our lives and be a source of repentance and renewal.

Think about it: how do you envision your presentation to God when as the hymn says "Yak preday tot chas" "When that time comes"?

GOD WANTS TO ANSWER OUR PRAYERS

Are you ever tempted to think of God as being too busy to hear your prayers? Perhaps too concerned with important global issues to be bothered with your personal needs? Or maybe you wonder how, with billions of people on the planet, God can heed all this communication without being overwhelmed. Certainly, He cannot hear your petitions or have time to answer it.

Two errors for this thinking. First, we project human limitations onto God. God can do an infinite number of things at once without diminishing the perfect quality of each. Freed from human time and task limits, God attends to each of us as if we are the only person in the world.

Second, we have low confidence in ourselves and in God. We forget that we are loved and longed for by God, Who wishes to bless us at every possible time.

Simply put, God has no priority list, no heavy work load, and responds to each prayer with abundant grace.



WEEKLY MEDITATIONS

Nov. 2 - 20th Sunday after Pentecost. O Lord and Master, Jesus Christ our God, You have invited us to be Your disciples, that we may go into all the world preaching the gospel of the Heavenly Kingdom. May we serve You all the days of our lives in humility and in repentance. We offer up to You the joys and sorrows of our hearts. Comfort those who are suffering the loss of a loved one or seemingly incurable sickness. Show them Your mercy. Touch us with Your life-giving hand, so that we may be assured of the general resurrection of the living and the dead on the last day. Today, we recommit our lives to You and promise to love You above all else. O Lord, our Resurrection and Life, hear the petitions which we offer to you and have mercy on us.

Nov. 9 - 21st Sunday after Pentecost. O Lord and Creator of all things visible and invisible. You have blessed us with many talents and gifts to use for Your glory and for our salvation and happiness. Help us to be good stewards of the grace that You have instilled in us. You have revealed to us the mystery of the Kingdom of God through the words of Your Gospel. Deepen our faith. Anoint us with divine healing. Bless us with an open heart, good judgment, and patience in all things. We place our trust in You, Jesus, Son of God, because You loved us enough to deliver Yourself on the Cross. We ask You to have mercy on us.

Nov. 16 - 22nd Sunday after Pentecost. O Jesus, our teacher and guide, You became incarnate of the most pure Virgin to free us from the curse of the Law. Through Your death on the Cross, and Resurrection on the third day, You have made it possible for us to become citizens of the eternal city in heaven. Put a new and right spirit within us. Do not cast us away from Your presence, nor deprive us of the Holy Spirit. Welcome us into Your Father's house, that we may receive the good things to come. Comfort us when we are tormented by sin and do not let the devil destroy us in our time of need. O Lord, we acknowledge Your immeasurable love for Your children who are praying to You. Have mercy on us.

Nov. 23 - Twenty-third Sunday after Pentecost. O Jesus, rich in mercy and love, You have made us in Your image and likeness. As Your children, may we walk with You throughout our days. In time of trouble, stand with us; when we suffer spiritual fatigue, carry and support us. May we bless and praise You throughout the day and especially after we have received Your holy, life-giving and awesome Mysteries. O Lord, our Saviour, You are the protection of all those who travel the earth. In Your graciousness, look upon us sinners who are praying to You, and have mercy on us.

Nov. 30 - Twenty-fourth Sunday after Pentecost. O Christ our God, You broke down the wall that separated us from the Father, and through the Cross have given us access to heaven. You destroyed death by Your death. When the woman with the hemmorhage touched the hem of Your garment, seeking release from her infirmity, You perceived her faith and made her whole. With the same faith, Jarius fell at your feet beseeching for mercy for his daughter and You raised her from death as if she were only asleep. Help us also to believe in You even in the hard times of our lives. Take away all our fears and sorrow. Look at our faith and not only our sins. May we share the inheritance of the saints and of all those who love You. O Lord, increase the faith of those who pray to You and have mercy on us.

R. Masterberte
Cantor and Iconographer

CHUCKLE

A priest was filling in for his friend who had left for a few days of vacation. After the Divine Liturgy, he thanked the congregation for attending. Then he urged them to "put into practice the example that Jesus gave us in today's Gospel."

Easier said than done. The Gospel reading was from Matthew 14:23-34 the story of Jesus walking on the water!

ALASKA FUND

We have received several appeals from other than Orthodox sources to support mission work in Alaska. These are well written, colorful letters and pamphlets. To our knowledge, The Orthodox Herald has the only fund in the Orthodox Church which sends literature about the Orthodox Church to Alaska. Thank you is going to Dolly and George Manzuk, M. Oseniak, Marion Barber, John Russian, Ann Smerechnak, Jerry Russin, Anonymous (3), Robert Roth in memory of Archpriest Lukashuk and Mary Thier Petras, Julia and Henry Grabowski, Steve Pelak, Val and Agnes Fryntzko, Dorothy Burochonock, Mary Reichenbach and family, Olga Kovalenko, Daniel Baysa, Anne Habijanac, A. Pinko, Zeneida Bedis.

Dabs of Thoughts

The world is full of willing people – some are willing to work and others are willing to let them.

When you aren't sure that you still know Christ, have the faith to realize that He knows you. Don't pray only when you feel like it; pray until you feel like it. Sometimes you can only go through the motions of your devotions. Never mind. The Lord accepts it. Feelings are God's to give; faith is yours to exercise. The righteous shall live by faith, not by feeling. "And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." John 17:3

There's a difference between good sound reasons and reasons that sound good.

Do not criticize the faults of others, but seek to correct your own faults.

Jacob was the father of 12 sons and several daughters. Yet he favored Joseph, praising him above the others and spoiling the boy with personal gifts. Resentment and bitterness can arise easily in such situations. Genesis 37:4 says: "When Joseph's brothers saw that their father loved him more than any of them, they hated Joseph and couldn't speak a kind word to him." Don't play favorites with your children or grandchildren.

The Church is God's channel of conveying spiritual life to the world. As people find life and love within and through the church, they develop it, best, when they share it with others.

During baptism we are immersed three times, symbolically showing that we are spending three days with Christ in the tomb. In Romans 6:3-4 we read: "Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life."

Recently heard: Our basic problem is our own people don't know about the faith. I am anxious about our ignorance and inability to articulate the faith. St. Paul knows how crucial knowledgeable faith is to Christian living. He was so concerned about this problem that he began the 11th chapter of Hebrews by asking: "What is faith?" He uses the word "faith" 24 times in that one chapter. Likewise, the Ecumenical Councils (325) over 1672 years ago knew that the heart of our Christian life was faith, so it began the Nicene Creed with: "I believe in..." In other words: "I have faith in..."



EDITORS' NOTES

First, we want to thank all those who informed us that they wished us a safe trip and for the many prayers offered for our safe return from the Carpathian Mountain tour. It was a very inspiring and joyful tour. The members of the tour group were a joy to be with. We shall write about our impressions in special articles as the months go by.

We do want to thank all of you who made Project-Sewing supplies to the Women's Monastery in Muchachevo, Ukraine successful. The nuns were pleased, there are 76 of them age 15-92, they said that they were so thrilled in receiving 14 boxes that they are opening them a little at a time to spread out the happiness.

Many of us filled containers with good church incense. We left them off at most of the churches and chapels we visited. This was most appreciated, as we were told that they cannot get incense.

In photos of Princess Diana's funeral in Westminster Abbey, it was interesting to see an ikon of the Mother of God on one of the pillars on the left side of the abbey.

We have been receiving much mail directed to "Baba." She has been called a grouchy, old lady by some, while others praise her for her interest in keeping order in the church. She certainly loves her church and is taking her cue from the babas in the Soviet Union, who keep religion and belief in God alive during the days of persecution. Babas in this country must face other types of persecution, especially in derogatory remarks, but God bless them, they are hanging in there (trimaytesya). Upon request we are forming an informal "Babas" Club. No dues but certain promises. More about this later – we already have many charter members.

Our subscription list and our Packet Plan are getting a second breath. We thank you who are ordering and funding packets for your parish or study group. We also want to thank those who fill in a name under additional subscription on the resubscription envelope. We hate to see this come back blank. Join others in ordering not only for Orthodox but non-Orthodox who will find many of the articles interesting. Some ministers even use them in their bulletin.

Glory Be To Jesus Christ!
Glory Be Forever!

The Stroyens

ETHNIC CHUCKLE

Dorohaya Tyota Mareea,

Yak tam kolo vas?

Too u nas now shitko OK no yah mala takee scary situation zhe yah dumala zhe yah ushee dostanyu heart attack. Tak peeshlo. Me next door neighbor poklikala me na telephone ee zvedala me chee yah be so kind as to take a bus trip to New York as we are needed to fill the seats. Yah kashyu yeh OK if ohna me not leave boh yah never been to New York. Ohna duma long time then povela me alright Yah zaplateela hroshee ee me peeshlee na trip.

First, me peeshlee shopping. No yakto me next door neighbor ee yeh dear friends ee yah got separated. Yah hlyahdala ee hlyahdala no neh find them. Yah neh znah yak find halluy. Yah bulla taka scared yah neznala shto robitee. Yah tak panickovala zhe yah zabula name of show and hall.

Yah peshla nah vonka. Na sidewalkee yah shtopuyyuh people. Asking: "Mr. chee Mrs. where is hall for show. Ohnee me nech neh kazhut. Yah became frantic. Yah neh znah yak yehm povestee me message. Then came to me idea! Yah kazhu "Mr. che Mrs. You know dance hall." ee yah started to do small dance tam nah sidewalkyu. Yah dostala takee action. Oden cheloveek me kaskey: "You crazy lady." Druhee mladee me dall dolyara u hand ee kazhe: "You remind me of my poor mother. Go get yourself another beer." Two zhenee said: "Isn't it a shame. She doesn't look the type. You never can tell." Yah dumam zhe yah scrazuyu. Yah taka nervous yah dancing faster ee faster ee kretchyu; "Dance hall, dance hall."

Policeman preshol ee kazhe ludyam around me: "Keep moving." Ohn take me zah elbow ee kazhe: "What's wrong mama?" Yah taka glad to see him. Yah started to plakatee ee poveela yehmu me story. Ohn kazhee: "I think you're looking for Radio City Music Hall its two blocks straight "ahead."

Yah tam nashla me group ah me neighbor said: "Ann, we missed you. What happened to you? Were you delayed by the disturbance two blocks from here? We couldn't see what was happening there were too many people."

Yah yeh answered: "I had very different experience. I'll never forget it."

Learned a lesson, never travel without ticket.

Budthe Zdorovi Hanya

THE BABAS TAUGHT ME

At the end of the Divine Liturgy when we go up to venerate the Cross held by the priest, we are offered a small piece of bread. This is usually on a platter held by an altar boy.

Baba reminds us that this bread is blessed and we should handle it as such. We should eat it carefully so that no crumbs fall on the floor. We also should take only the number of pieces we need, one for ourselves and perhaps one for someone who was not able to be in church.

Baba also tells us to teach our children that this is "Bozhe Bread" and they should treat it with reverence.

From a letter received: "We no longer have old Babas in our church. My mom was one of the Babas. I remember when she and the other Babas would sit in church and the people would watch when they would sit, stand and kneel. Also the Babas knew all the songs by heart and when we were kids they would see to it that we behaved in church. In the spring and summer on most Sundays the Babas would walk to the cemetery."

PRESS FUND

We all know the high cost of postage and of printing. Those who give to the Press Fund help us to meet these costs. We are fortunate to have women who run off the addresses and do the writing for the paper free of charge; otherwise, we would not meet our budget. Spasebo/Thank you to all who are helping. Marion Barber, Ann Smerechnak, Dee Baumgarten, Jewel Rhodes, Allen Lucas, Pauline Dorosh, Olga Kovalenko, Helen Cudlic, Daniel Baysa, Mary Kochmaruk, Helen Kozak, M. Oseniak, Julia and Henry Grabowski, Anna Bickel, John Russian, Jerry Russin, Mary Ann Carmack, Anonymous (3), Mary Ellen Papp, Irene Allen, Mary Reichenbach and family, Georgeann Klipa, A. Pinko, Nicholas Maihalik, Val and Agnes Fryntzko.

Helen Cudlic in memory of daughter Nancy. Anne Habijanac in memory of parents John and Mary Spontak. Dolly and George Manzuk in memory of parents Frank and Anna Matich and cantor George Manzuk, Sr. Steve R. Pelak prayers in memory of parents Roman and Helen, brother John and sisters Kathryn and Mary. Helen Wartella in memory of Rev. Moskva.



Almost every restaurant we ate in on our Carpathian tour had chesnokovi soup/garlic soup on the menu. It was a brave one who was the first to try it; but after this almost all of us ordered it if we wanted something light and hot. We are all familiar with onion soup. Why not try at least a half recipe of garlic soup? I'm sure that you will like it and perhaps decide that it would be good to have a pot of it simmering (a slow cooker is better) so that hungry ones can help themselves to cupfuls while they are waiting for the Thanksgiving dinner.

CHESNOKOVI SOUP/GARLIC SOUP

5 cloves garlic (peeled)
1 Tbls. oil
2 qts. chicken bouillon or broth
salt & pepper
1/2 cup light cream
3 egg yolks, beaten
pinch thyme and rosemary (optional)
parsley (optional)

Put garlic through a garlic press or mince finely. Saute in oil until light brown. Be careful as it will burn easily and be bitter. Heat bouillon, add garlic and seasonings, if desired. Simmer 15 minutes. Strain, if desired, and return to heat. Add cream to beaten egg yolks, then add bit of the hot liquid, stirring constantly. Add egg mixture to soup. Heat about 5 minutes. Serve.

Variations: 1. Serve over hot toast and sprinkle with Parmesan cheese. 2. Add bit of diced, crumbled, fried bacon bits to soup. (We had it with bits of salt pork in one restaurant.)

Sprinkle with parsley before serving.

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Subscription: $7.00 a year or
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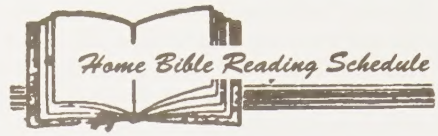
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NOVEMBER 1997

1. 2 Cor 1:8-11
2. **Gal 1:11-19**
3. Phil 4:10-23
4. Col 1:1-2, 7-11
5. Col 1:18-23
6. Col 1:24-29
7. Col 2:1-7
8 2 Tim 2:1-10
9. **Gal 2:16-20**
10. Col 2:13-20
11. Col 2:20-3:3
12. Col 3:17-4:1
13. Col 4:2-9
14. 1 Cor 12:27-13:8
15. 2 Cor 5:1-10
16. **Gal 6:11-18**
17. 1 Thess 1:1-5
18. 1 Thess 1:6-10
19. 1 Thess 2:1-8
20. 1 Thess 2:9-14
21. Heb 2:2-10
22. 2 Cor 8:1-5
23. **Eph 2:4-10**
24. 1 Thess 2:20, 3:1-8
25. 1 Thess 3:8-13
26. Heb 7:26-8:2
27. 1 Cor 4:9-16
28. 1 Thess 5:9-13, 24-28
29. 1 Cor 4:9-16
30. **Eph 2:14-22**

BIBLE STUDY

Our reading for November 2 is from Galatians 1:11-19. The setting for this letter is this. Some people had come to Galatia telling the people that St. Paul was not really an apostle and that they didn't have to listen to what he had to say. They based this on the fact that he had not been one of the original twelve, that, in fact, he had been the most savage of all persecutors of the Christian Church. They further stated that he held no official appointment from the leaders of the Church. Paul's answer was not an argument; it was a statement.

He tried to prove his apostleship to the Galatians by threefold statements: His revelation from God, which he discussed in our reading 1:11-21; his recognition by the Apostles which he then discussed in 2:1-10; and his rebuke of and reasoning with Peter, which he describes in 2:11-21.

At the beginning of this apologetic appeal, St. Paul reassures the Galatians or provides them with a certified statement of facts about the revelation he had received from God.

As we wrote earlier, his opponents had argued that he was not one of the twelve who met with the Risen Christ before His Ascension into heaven, and that he, therefore, could not possibly be one of Christ's true disciples.

St. Paul based his proofs upon his revelation from God, using the word, "reveal" or "revelation" at least three times. He said that he owed his apostleship to no man but to a day on the Damascus Road when he met Jesus Christ face to face. His office and his task had been given to him direct from God.

He reminds the people in Galatia that the gospel of Christ is not a gospel "after man." This was particularly true of the gospel preached by him since he had a unique message to deliver. He was exclusively called by God to set forth "mysteries" or hitherto unrevealed truths. Until these mysteries were shown to Paul, they were "hid in God," and therefore Paul could have received them from no one but God Himself, and that by revelation.

St. Paul asserts that he did not "conceive" his Gospel, but had received it. He could not have been taught by any of the other apostles, since he did not see any of them except James.

Having discussed as solemn a subject as this, he wants it understood by the Galatians that he has spoken the truth, for he said: "Before God, I lie not."

THANKSGIVING IS FOR FAMILIES

Thanksgiving is a time for families. Grandparents leave the retirement village in Florida; the older kids come home from college; we stop being individuals for awhile and think and act like families. Thanksgiving isn't just a feast but a reunion. It's no longer a celebration of food (which is plentiful in America and most are on some kind of diet) but of family (which is scarce). Now it's not so remarkable that we have a turkey to feed the family. It's more remarkable that there's enough family to warrant a turkey.

Thanksgiving used to mean hordes of children; but for many families this is simply no longer the case.

The family may not get together every year with everybody present and accounted for. But that is the virtue of Thanksgiving. No matter how individualized our lives become; no matter how distant we live from one another, family members feel the urge to get together on this day. In some ways, this is more true even than on Christmas, when families may be divided by calendars and bad weather makes traveling hard.

The only place where we remember that we're related is home.

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